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Dedication of the New Synagogue of the Congregation Mikve Israel at Broad and York Streets on September 14 1909 Elul 29 5669

Philadelphia. Congregation Mikve Israel

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SYNAGOGUE AT BROAD AND YORK STREETS

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Philadelphia
1909

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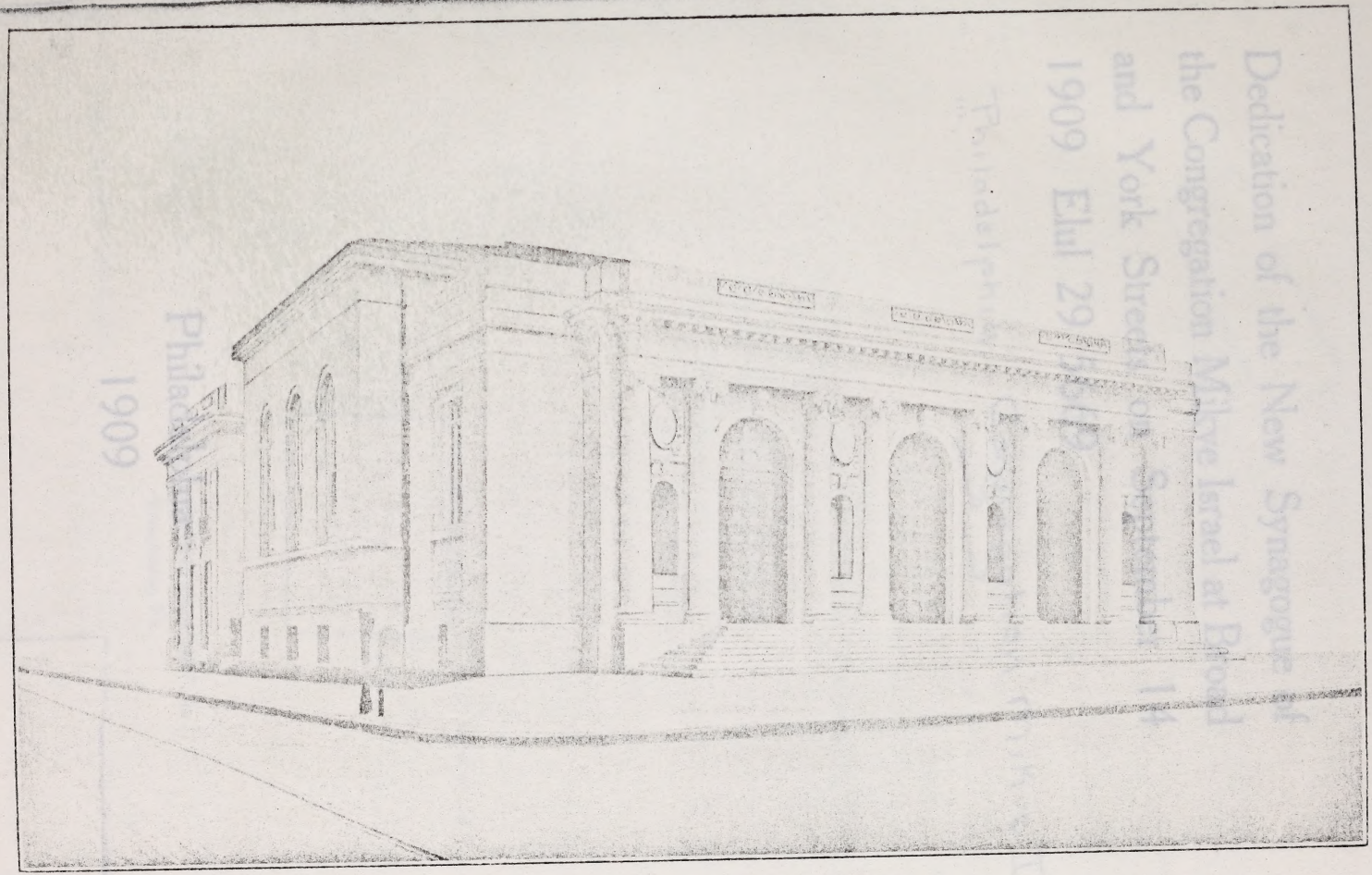

SYNAGOGUE AT BROAD AND YORK STREETS

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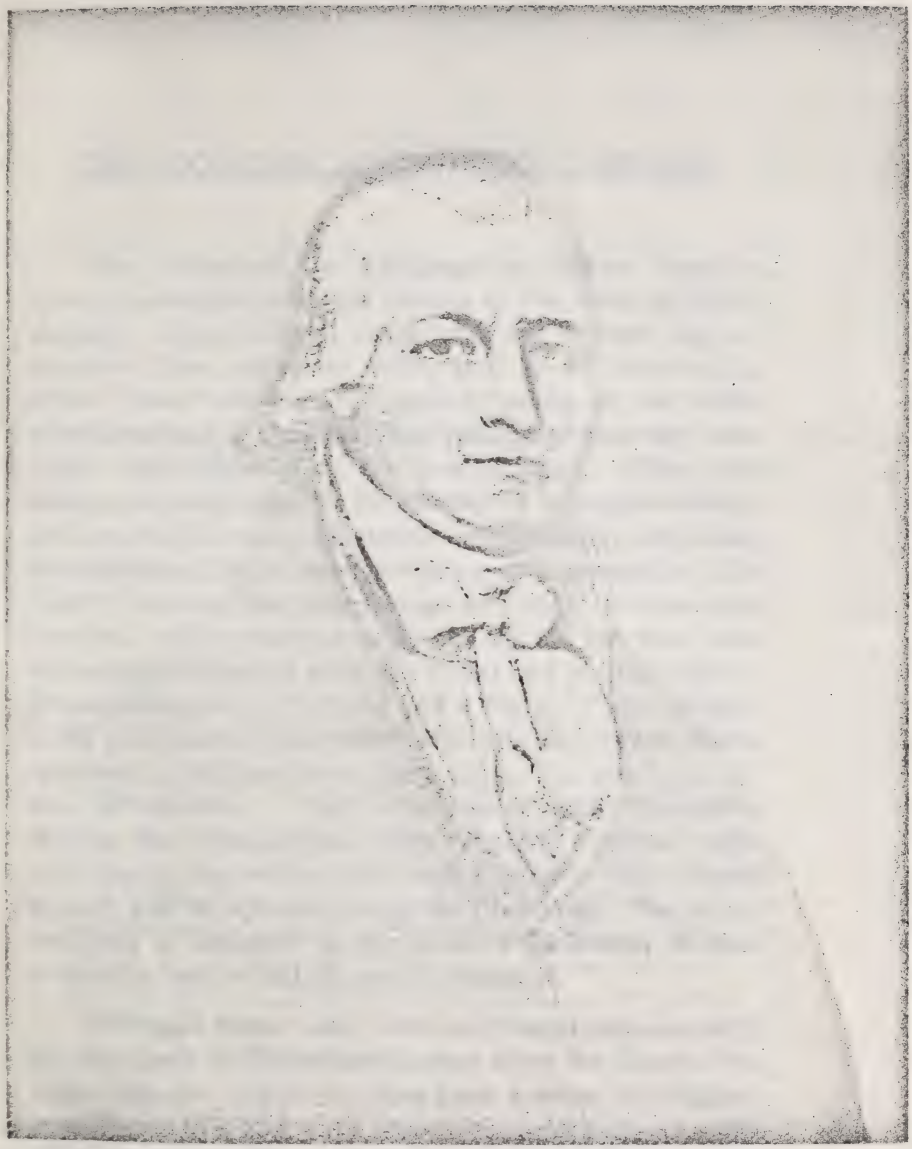
Dedication of the New Synagogue of the Congregation Mikve Israel at Broad and York Streets on September 14 1909 Elul 29 5669

Philadelphia. Congregation Mikve Israel

Philadelphia
1909

CAHAN PRINTING COMPANY, Inc.
Philadelphia, Pa.

AN HISTORICAL SKETCH
OF THE CONGREGATION
BY A. S. W. ROSENBACH



JONAS PHILLIPS PRESIDENT OF THE CONGREGATION 1782 1783

THE CONGREGATION MIKVE ISRAEL

The history of the Congregation Mikve Israel is closely connected with the history of the Jews of Philadelphia. From colonial times until the present day its members have taken an active part in all interests in which Jews have been concerned; many of the noble charitable and educational institutions of this city owe their origin directly to the congregation. This brief sketch can only refer to its history as a religious body, and not to the many illustrious projects that are living monuments of its far-seeing wisdom and generosity. Its history reveals the interesting fact that its members were not only prominent in Jewish affairs, but were also intimately connected with the social and political life of Pennsylvania as a Province and a State. They assisted in its colonization; they were active in the spread of the doctrine of independence; they signed the non-importation agreement of 1765; they served with distinction during the Revolution; they supplied general officers during the second war with England; they fought bravely and with honor during the Civil War. The building that is dedicated to-day is the culmination of over a century and a half of useful endeavor.

Although there were Jews in Pennsylvania as early as 1655, and in Philadelphia soon after its foundation, there does not appear to have been a place of religious worship in this city until about the middle of the eighteenth century. The records are extremely fragmentary upon this point. It is supposed that Jewish religious services were held in Philadelphia about 1740, for in that

year John Penn, the proprietor of Pennsylvania, granted to Nathan Levy a plot of ground on Spruce street, near Ninth street, which John Lukens, Surveyor-General of the Province, termed a burying yard "for several Jews." This historic burial place is still in possession of the Congregation. It is natural to suppose that if there was a need for a last resting-place, there was also an equal need for a place where the living could meet for divine worship. In colonial days it was customary to hold services in private houses in the absence of a synagogue building and perhaps the first religious assembly was of this nature.

From about the year 1747 until the outbreak of the Revolutionary War "the congregation is believed to have worshiped in a small house in Sterling alley which ran from Cherry to Race streets, between Third and Fourth." We learn from a letter written by Jacob Henry to Barnard Gratz that an attempt was made in the year 1761 to build a synagogue, but owing doubtless to lack of funds the project was given up.

The congregation during provincial times was small but it was nevertheless an *organized* body with President, Treasurer and a Board of Directors. The name Mikve Israel, "The Hope of Israel" was given to it when Pennsylvania was a dependency of the King. In 1773, the thirteenth year of His Majesty's reign, Barnard Gratz was Parnas, or President, and Solomon Marache, Gabay, or Treasurer, and the Adjunta or governing body, consisted of Michael Gratz, Henry Marks, Levy Marks, Moses Mordecai, Mordecai Levy and Levi Solomon. Of this number three possess the distinction of having signed the protest against the Stamp Act, the celebrated Non-Importation Agreement, adopted in October, 1765. At a meeting of the "Mahamad, Kahal Kadosh Mikve Israel," held on the twenty-second day of February, 1773, it was "resolved unanimously that in order to support our holy worship and establish it on a more solid founda-

GERSHOM MENDEZ SEIXAS MINISTER OF THE CONGREGATION 1780-1784

tion" to collect money to be appropriated for the "uses of the Synagogue, now established in the City of Philadelphia." The subscription was to last for three years, and Barnard Gratz contributed £10 per annum; Levi Marks, £10; Solomon Marache, £4; Levi Solomon, £4; Mordecai Levy, £3.

When, through the fortunes of war, New York was occupied by the British army, many of its Jewish citizens came to Philadelphia; they joined the Congregation, and it was owing to this increase in membership, together with the help received from patriots who had fled from Charleston, Richmond, Savannah, Lancaster and Easton, that it was decided to remove from Sterling alley to more commodious quarters. A house on Cherry alley, between Third and Fourth streets, the property of Joseph Cauffman, was selected and it was here that religious services were held until 1782, when the congregation for the first time in its history occupied its own building. In 1780, the Rev. Gershom Mendez Seixas, who had been minister of the Congregation Shearith Israel, of New York, until the capture of that city by the British, came to Philadelphia, and he was at once elected Hazan, or minister of the K. K. Mikve Israel.

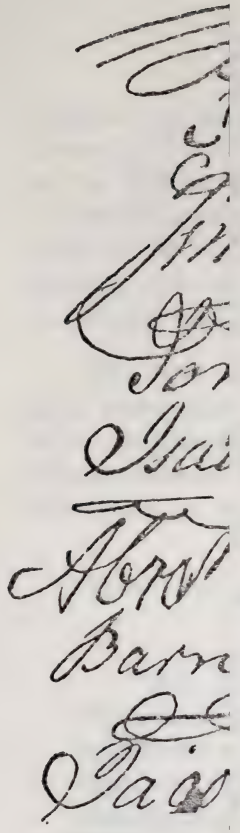
This unpretentious religious assembly grew in numbers and in influence despite the fact that the country was in the throes of civil war. Early in 1782, Mr. Cauffman informed the congregation that the room in Cherry alley was no longer at their disposal, and the officers immediately decided to build a place of worship. A public call was read in the Synagogue, and in response to this invitation a meeting was held on March 17, 1782. A committee consisting of Barnard Gratz, Gershom Seixas, Benjamin Seixas and Jonas Phillips, was appointed "to bring in an estimate of the charges to put in order a certain House to be purchased for the use of a Synagogue." On March 24, 1782, another meeting was held, and it was decided that the business could be con-

ducted with greater freedom if new officers were elected; the President and Adjunta thereupon resigned and Isaac Da Costa was elected chairman of the meeting. The following important resolution was then adopted:

"RESOLVED, THAT WE THE SUBSCRIBERS NOW MET, AGREE, THAT IN ORDER TO PROMOTE OUR HOLY RELIGION, AND ESTABLISH A PROPER CONGREGATION IN THIS CITY, DO HEREBY SOLEMNLY FORM OURSELVES INTO A CONGREGATION TO BE KNOWN AND DISTINGUISHED BY THE NAME OF MIKVE ISRAEL IN THE CITY OF PHILADELPHIA, AND WE WHOSE NAMES ARE HEREUNTO SUBSCRIBED, DO BIND OURSELVES ONE TO THE OTHER, THAT WE WILL ASSIST IF REQUIRED TO FORM A CONSTITUTION, AND RULES FOR THE GOOD GOVERNMENT OF THE CONGREGATION, AND STRICTLY ABIDE BY THE SAME."

It was also agreed that as it was too costly to repair and put in order the old building, to construct at once a suitable edifice for the use of the Congregation. The first presiding officer was Isaac Moses, who had occupied a similar position under the old regime, and Barnard Gratz, Hayman Levy, Benjamin Seixas, Simon Nathan and Jonas Phillips, constituted the Adjunta, or Board of Directors. Solomon Myers Cohen, was elected Gabay, or Treasurer and Simon Nathan, Treasurer of the Building Fund. At this time (1782) the congregation had thirty-seven members or electors, and about fifty-five contributors and seat holders (all men). There were then about five hundred Jews living in Philadelphia.

The first synagogue was on Cherry street, between Third and Fourth. It had a frontage of thirty feet, with a depth of thirty-six feet. The cost of construction was "eight hundred and fifteen pounds current money of the State of Pennsylvania," which sum was collected among the members. The largest subscription to the building fund was $643, a quarter part of the entire cost, con-



Isaac Da Costa, Chairman

Benj.n Seixas
Michl Gratz
Simon Nathan
Gershom Seixas
Jonas Phillips
Isaac Moses
Sam.l DeLucena
Israel Jacobs
Aaron Levy
Barnard Gratz
Moses Nathan
Jacob Mordecai
Benend Mos. Spitzer
Mordecai Mitchell
Jacob Myers
Cosman Palach
Manuel Josephson
Jacob Hart
Ezekiel Levy
Sol Marach
Henry Moses
Sol.n Myers Cohen
Hayem Solomon
Myer Nathan

Ben.n J. Judah

Asher Myers
Judah Myers
Isaac Abrahams
Benjamine Nones
Mordecai M. Mordecai
Isaac Moses
Mordecai Levy
Myer M. Cohen
Jacob Cohen

FACSIMILE OF SIGNATURES OF MEMBERS OF THE CONGREGATION ATTACHED TO THE MINUTE ADOPTED IN 1782

tributed by Haym Solomon, the patriot-banker of the American Revolution. Letters requesting aid were sent to the Jewish communities of Surinam, Rhode Island, Lancaster, and to Cape Francois, St. Thomas and St. Croix in the West Indies. The corner stones were laid on June 19, 1782 in the "presence of the whole congregation, in a decent and becoming manner."

The new edifice was dedicated on September 13, 1782, under the direction of Jonas Phillips, who two days before had been elected President, and the Rev. Gershom Mendez Seixas. The following address was presented to the Governor and Executive Council of Pennsylvania.

MEMORIAL OF THE JEWISH CONGREGATION OF PHILADELPHIA, 1782.

"We, the President and Representatives of the Jewish Congregation in this City, humbly beg leave to approach his Excellency, the President, his Honour, the Vice-President, and the Honourable, the Executive Council of the Commonwealth of Pennsylvania.

The Congregation of Mikve Israel (Israelites) in this city, having erected a place of publik worship which they intend to consecrate to the service of Almighty God, tomorrow afternoon, and as they have ever profess'd themselves liege subjects to the Sovereignty of the United States of America, and have always acted agreeable thereto, they humbly crave the Protection and Countenance of the Chief Magistrates in this State, to give sanction to their design, and will deem themselves highly Honoured by their presence in the Synagogue, whenever they judge proper to favor them.

The doors will be open'd at 3 o'clock and the service will continue 'till seven.

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The uncertainty of the day of consecration was the sole cause of having delayed this matter until now, but earnestly hope that it will not be thought too late.

With Prayers to the God of Israel for the Safety of the United States in General and this Commonwealth, in particuluar, we are, Gentlemen, most Respectfully and Most devoutley, In behalf of the Congregation,

JONAS PHILLIPS, President,
MICHAEL GRATZ,
SOL. MARACHE,
SIMON NATHAN.
SOLM. MYERS COHEN,

(Indorsed)

Philadelphia, 12th. September, 1782."

The original programme of the dedication service, written in Hebrew and in English is preserved in the archives of the Congregation.

It contains a prayer for the officers of the Government from which the following is an extract:

"His Excellency the President and Hon'ble Delegates of the United States of America Assembled—His Excellency George Washington, Captain General and Commander in Chief of the Federal Army of these States, His Excellency the President and Hon'ble the Executive Council & Members of the General Assembly of the Commonwealth, and all Kings and Potentates in Alliance with North America."

MANUEL JOSEPHSON PRESIDENT OF THE CONGREGATION 1785-1791

MEMBERS AND CONTRIBUTORS IN 1782.

Joseph Abandanon,
Joseph Abrahams,
*Isaac Abrahams,
Phineas Abrahams,
Abraham Barrias,
Solomon Bush,
Isaiah Bush,
*Myer M. Cohen,
*Solomon Myers Cohen,
*Jacob I. Cohen,
*Isaac Da Costa,
Samuel Da Costa,
*Samuel De Lucena,
Abraham Forst,
Isaac Franks,
*Barnard Gratz,
*Michael Gratz,
Moses Gomez,
Isaac Gomez,
Benjamin Gomez,
Daniel Gomez,
Samuel Hays,
*Jacob Hart,
Michael Hart,
Napthali Hart,
Abraham Henriquez,
Bernard Jacobs,
*Israel Jacobs,
Joseph Jacobs,
Isaac Jacobs,
*Manuel Josephson,
*Benjamin S. Judah,
Isaac Judah,
Simon Judah,
Aaron Levy,
*Abraham Levy,
*Hayman Levy,
Isaac H. Levy,
Solomon Levy,
*Ezekiel Levy,
Jacob Levy,
Lopez Family,
Moses Nathan Levy,
*Mordecai Levy,
Eleazer Levy,
Eleazer Lyon,
Philip Lyon,
*Henry Marks,
*Solomon Marache,
Solomon Marks,
Michael Marks,
Myer Marks,
Philip Moses,
*Isaac Moses, Jr.,
Isaac Mordecai,
Joseph Mordecai,
Philip Moses,
*Isaac Moses, Sr.,
Lyon Moses,
Barnard Moses,
*Jacob Mordecai,
*Mordecai M. Mordecai,
*Moses H. Myers,
*Jacob Myers,
Samuel Myers,
*Asher Myers,
Israel Myers,
Moses A. Myers,
Myer Myers,
*Judah Myers,
Joseph A. Myers,
*Simon Nathan,

*Lyon Nathan,
*Moses Nathan,
Joseph Nathan,
*Benjamin Nones,
*Jonas Philips,
Napthali Phillips,
*Coshman Polock,
Riveras Family,
Philip Russell,
David Sarzados,
Abraham Sasportes,
*Benjamin Seixas,
*Gershom Seixas,
Moses Seixas,
Abraham Seixas,
*Mordecai Sheftall,
Sheftall Sheftall,
Solomon Simpson,
Joseph Simon,
Myer Solomon,
*Haym Solomon,
Levy Solomons.
*Bernard Moses Spitzer,

Those marked with a * were qualified members or electors.

At the close of the Revolutionary War many of the members who had taken refuge in this city returned to their homes, consequently, the membership decreased, and in 1784 it was necessary to resort to a subscription. In that year Gershom Mendez Seixas, being called to New York, he was succeeded by the Rev. Jacob Raphael Cohen who served the congregation until his death in 1811. In 1786 a building was constructed back of the synagogue for the use of the minister and as a school. In 1788 the congregation was again in financial difficulties, and a public appeal was issued. It was stated that "many of their number at the close of the late War returned to New York, Charleston and elsewhere, their homes, (which they had been exiled from and obliged to leave on account of their attachment to American Measures) leaving the remaining few of their Religion here, burthen'd with a considerable charge consequent from so great an Undertaking." This interesting subscription list, the first that was addressed by the Congregation to "their worthy fellow-citizens of every Religious Denomination" was signed by Benjamin Franklin, then President of Penn-

Philadelphia April 30th 1788

another List Rich.d Sullivan - . . . 2 0 0

Do. Corpe Howard 2 10 0

By a Worthy Friend 5 5

Saml. Edie 3 10 0
in paper

FACSIMILE OF PORTION OF SUBSCRIPTION LIST IN 1788

Philadelphia April 30th 1788

Mr. Nicholson five pounds –

from David Redick £1.15.0 Pd.

G. L – paper – 5 – – p.

Jonah Sergeant 3 – 0 – 0 Specie Pd.

Thos Pleasants 2 – 0 – 0 – –

Cash R – 1.15. – Paid

William Rush – 1 – 10

Cash of Ingersoll – 1 – 13 – 4 Pd.

~~[illegible]~~ – ~~[illegible]~~ already Pd.

Wm Bradford, three pounds £3.0.0

Hilary Baker – Pd – – £1.2.6.

Thos F. Semens Pd. 1.15

– another Sub. Richd. Fullerton – – – 3 – –

B. Franklin 5 £

Paper, paid. ——

Muhlenberg 3 £

Thos M. Keatly three pounds £3 – –

paper Chas Biddle £3 – –

Jno. Baird £1.10 p.

John Smith 1 10

Dav. Rittenhouse £1 –

J. Smith £1 – – Pd

Saml. Dean 1 10

Abm Smith paper £1 – 10 – 0

Jo. Cooper Warrant 2 – 10 – –

By a Worthy Friend £5 – 5

Saml. Eddis £3 – 10 – 0

in paper Pd.

FACSIMILE OF PORTION OF SUBSCRIPTION LIST IN 1788

sylvania, who contributed five pounds; David Rittenhouse, the celebrated astronomer, Thomas McKean, William Bradford, William Rush, Charles Biddle, P. Muhlenberg and Jno. D. Sergeant. (See facsimile.)

The poor at this time were not neglected. The first Jewish charitable organization in this city was established about the year 1783 by the members of the congregation. It was called the "Society of Ezrath Orchim;" or "Society for the Relief of Destitute Strangers;" Jacob I. Cohen was President, Isaiah Bush, Secretary and Haym Solomon, Treasurer.

One of the most noteworthy acts in the history of religious liberty in America, was the appeal made by the congregation to have amended the tenth section of the Constitution of Pennsylvania, by which no Jew could become a member of the General Assembly.

"On the 23d of December (1783), the Rabbi Ger. Seixas of the Jewish Synagogue in Philadelphia, Simon Nathan, the Parnas, or President, Asher Myers, Barnard Gratz and Haym Solomon, the Mahammed, or Associates of the Council, in behalf of themselves and brethren addressed the Council of Censors in relation to the declaration required to be taken by each member of the Assembly which affirmed that the "Scriptures of the Old and New Testament were given by Divine inspiration;" and also in relation to that part of the Constitution which declared that no other religious test should be required of any civil magistrate in the State. They represented that these provisions deprived them of the right of ever becoming representatives. They did not covet office, they said, but they thought the provision improper and an injustice to members, a persuasion that had always been attached to the American cause and given a support to the country, some in the Con-

tinental army, some in the militia and some cheerfully paying taxes and cheerfully sustaining the popular cause. This memorial appeared to have no immediate effect, but it doubtless had its influence in procuring the subsequent modification of the test clause in the Constitution."

On July 4th, 1788, when a parade was given in honor of the ratification of the Constitution of the United States, the Rev. Jacob Raphael Cohen took part in the procession, a further indication of the participation of the congregation in the constructive affairs of the nation.

When George Washington was elected first President of the United States, the members of the Congregations of Philadelphia, New York, Charleston, and Richmond, who had been ardent supporters of the American cause, addressed to him a letter of congratulation. Washington's reply constitutes one of the most interesting monuments in the history of the Jews in America.

THE ADDRESS OF THE HEBREW CONGREGATIONS IN THE CITIES OF PHILADELPHIA, NEW YORK, CHARLESTON AND RICHMOND

TO THE PRESIDENT OF THE UNITED STATES

Sir

It is reserved for you to unite in affection for your Character and Person, every political and religious denomination of men; and in this will the Hebrew Congregations aforesaid, yield to no Class of their fellow Citizens.

We have been hitherto prevented by various circumstances peculiar to our situation, from adding our Congratulations to those, which the rest of America have offered on your elevation to the Chair of the Federal Government. Deign then, illustrious Sir, to accept this our homage.

ledgment. –

The Power and Goodness of the Almighty were strongly manifested in the eternal blessings which you implore for me, rest upon your Congregations. –

G. Washington

FACSIMILE OF WASHINGTON'S LETTER TO THE CONGREGATIONS

To the Hebrew Congregations in the Cities of Philadelphia, New York, Charleston and Richmond.—

Gentlemen,

The liberality of sentiment towards each other, which marks every political and religious denomination of men in this Country, stands unparalleled in the history of Nations.— The affection of such a people is a treasure beyond the reach of calculation;— and the repeated proofs which my fellow Citizens have given of their attachment to me, and approbation of my doings, form the purest source of my temporal felicity.— The affectionate expressions of your address again excite my gratitude, and receive my warmest acknowledgment.—

The Power and Goodness of the Almighty were strongly manifested in the events of our late glorious revolution; and his kind interposition in our behalf has been no less visible in the establishment of our present equal Government.— In war he directed the Sword; and in peace he has ruled in our Councils.— My agency in both has been guided by the best intentions, and a sense of the duty which I owe my Country:— and as my exertions have hitherto been amply rewarded by the approbation of my fellow Citizens, I shall endeavour to deserve a continuance of it by my future conduct.

May the same temporal and eternal blessings which you implore for me, rest upon your Congregations.—

G. Washington

FACSIMILE OF WASHINGTON'S LETTER TO THE CONGREGATIONS

The wonders which the Lord of Hosts hath worked in the days of our Forefathers, have taught us to observe the greatness of his wisdom and his might throughout the events of the late glorious revolution and while we humble ourselves at his footstool in thanksgiving and praise for the blessing of his deliverance, we acknowlege you the leader of the American Armies as his chosen and beloved servant; But not to your sword alone is our present happiness to be ascribed, that indeed opened the way to the reign of Freedom, but never was it perfectly secure, till your hand gave birth to the Federal Constitution, and you renounced the joys of retirement, to seal by your administration in Peace, what you had achieved in war.

To the eternal God who is thy refuge, we commit in our prayer the care of thy precious Life; and when full of years thou shall be gathered unto the People, thy righteousness shall go before thee; and we shall remember amidst our regret "that the Lord hath set apart the Godly for himself, whilst thy Name and thy Virtues will remain an indelible Memorial on our Minds.

MANUEL JOSEPHSON.

For and in behalf and under the Authority of the several Congregations aforesaid.

Philadelphia, 13th Dec., 1790.

TO THE HEBREW CONGEGATIONS IN THE CITIES OF PHILADELPHIA, NEW YORK, CHARLESTON AND RICHMOND.

Gentlemen;

The liberality of sentiment towards each other, which marks every political and religious denomination of men in this Country, stands unparalleled in the history of Nations.

The affection of such a people is a treasure beyond the reach of calculation; and the repeated proofs which my fellow citizens have given of their attachment to me, and approbation of my doings, form the purest source of my temporal felicity. The affectionate expressions of your address again excite my gratitude, and receive my warmest acknowledgment.

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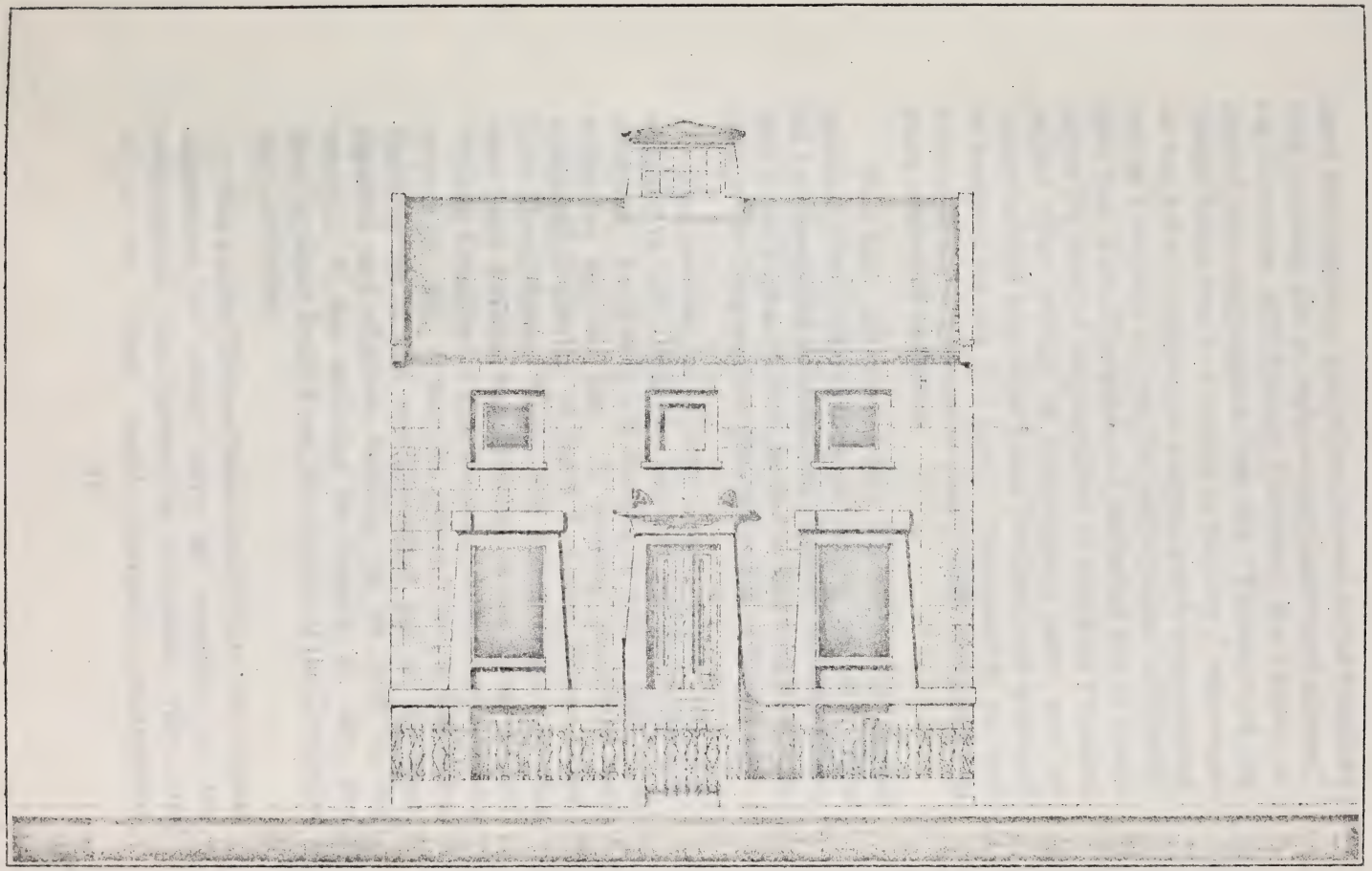
May the same temporal and eternal blessings which you implore for me, rest upon your Congregations.

G. WASHINGTON.

The formation of the addresses of the various congregations to the President of the United States is of some interest. Although the congregation in Savannah, Georgia, addressed the President on June 4, 1790, and the Synagogue in Newport, Rhode Island, on August 17th, the idea originated in the Congregation Mikve Israel, in Philadelphia, on January 7, 1790, when the propriety of congratulating Washington was first suggested. Letters were written to other religious assemblies asking them to join the congregation in a joint address. On January 28th the request was repeated, and on June 20th the Congregation Shearith Israel, of New York agreed to take part in one "general address comprehending all the congregations professing our Holy Religion in America, as we are led to under-



CHERRY STREET SYNAGOGUE IN 1825

stand that this move will be less irksome to the President than troubling him to reply to every individual address." On November 28th Manuel Josephson, the Parnas, informed the congregation that the "President of the United States was now arrived in the City;" whereupon he was asked to prepare an address, which was accepted, and on December 13, 1790 the congregations of Philadelphia, New York, Charleston and Richmond sent to Washington the letter of congratulation, to which the President replied (The original of Washington's letter was recently secured from Miss Laura Mordecai and is printed in facsimile for the first time). Documents in the possession of the congregation clearly show the genesis of these celebrated addresses.

The Rev. Emanuel Nunes Carvahlo was elected minister of the congregation on October 29, 1815. Like his two immediate predecessors, Gershom Mendez Seixas and Jacob Raphael Cohen, he had at one time been minister of the Congregation Shearith Israel, of New York.

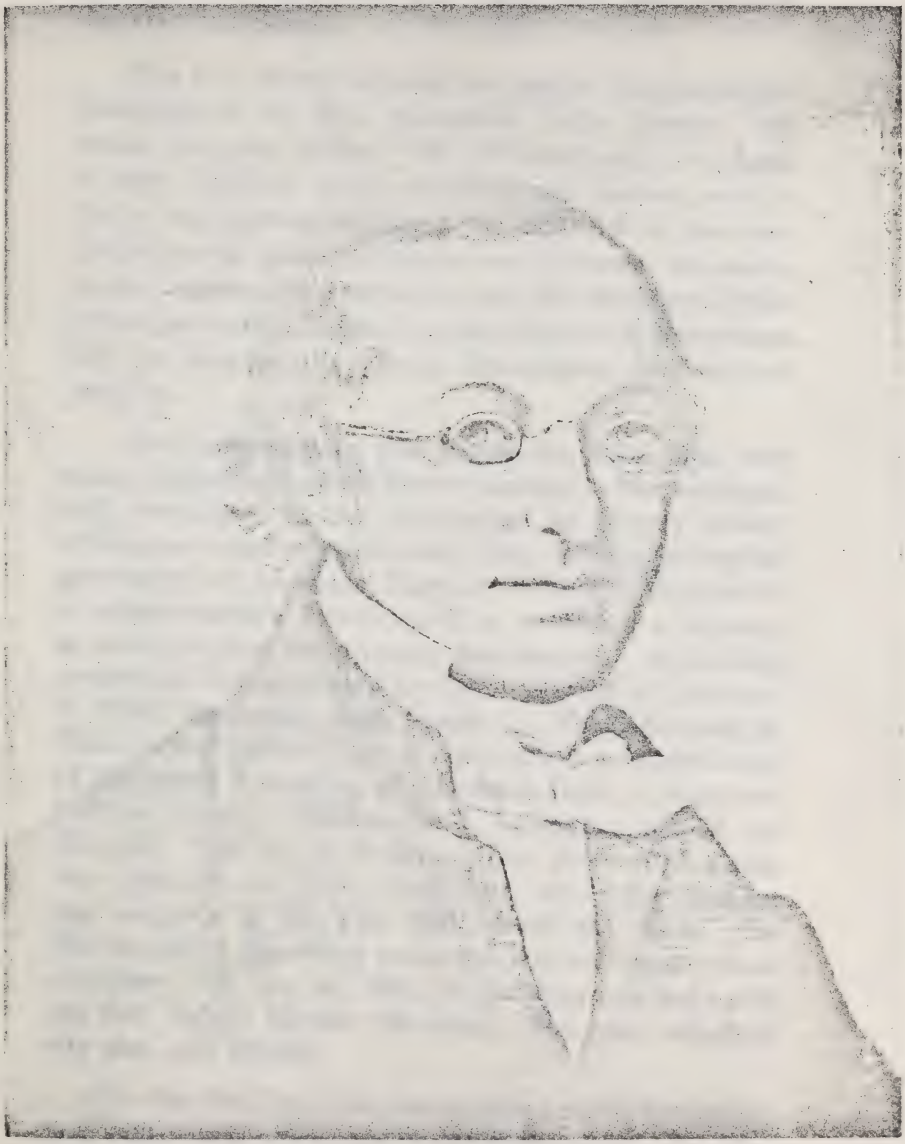
The building on Cherry street, which was constructed to hold about two hundred persons became inadequate. In 1818 it was decided to erect a new synagogue on the old site. A building committee was appointed consisting of Jacob I. Cohen, Simon Gratz, John Moss, Hyman Marks, and Joseph Gratz. At this time Levy Phillips was President of the Congregation. William Strickland, a well-known architect, was asked to prepare the plan. It was two stories in height and in the Egyptian style, and was considered one of the most dignified and effective buildings of its kind in the country. It was dedicated on January 21, 1825, the Rev. Abraham Israel Keys, the minister of the Congregation, officiating.

The Female Hebrew Benevolent Society, the original subscribers of which were all members of the congregation, was formed in November, 1819, and it is the oldest Jewish charitable organization

in this city. Its first President or Directress was Mrs. Rebecca J. Phillips and Miss Rebecca Gratz was its first Secretary. Mrs. Abraham S. Wolf is now President of the society having been officially connected with it for nearly sixty years.

The election in 1829 of Isaac Leeser as its minister marks a new era in the life of the congregation. Under his official leadership its members became interested in the larger affairs of Judaism. He desired not only to act as its spiritual adviser, but with eloquence and pen, he strove to reach a wider community and to make the synagogue he represented the exponent of the best thought of his day. He decided to give sermons in English and his first discourse was delivered on June 2, 1830. His literary activity was great, and within a few years he published "The Jews and the Mosaic Law," his "Discourses," a Catechism and his splendid translation of the Bible. He founded the first Jewish publication society in America; he issued the "Occident;" he helped in the formation of other national educational and charitable institutions. During the ministry of Isaac Leeser the congregation became one of the leading synagogues in the United States.

The notable part played by the congregation in the Damascus affair of 1840 is worthy of mention. A meeting was held on August 27, 1840, in the Mikve Israel Synagogue, at which were present not only the chief Jewish residents of the city, but several influential Christian ministers who expressed their opinion of the blood accusation. The address of Isaac Leeser, together with the resolutions adopted at the meeting were printed under the title of "Persecution of the Jews in the East, containing the Proceedings of a Meeting held at the Synagogue Mikve Israel, Philadelphia, on Thursday, the 28th of Ab 5601 (27th August, 1840)." A Committee consisting of John Moss, Chairman, David Samuel,



ISAAC LEESER MINISTER OF THE CONGREGATION 1829-1850

Isaac Leeser, J. L. Moss and L. J. Levy, addressed a letter to the President of the United States, and on September 2, 1840, received a reply from John Forsyth, Secretary of State.

The Rev. Sabato Morais, was elected Minister of the Congregation in 1851, succeeding Isaac Leeser, who retired the year before. He officiated until his death in 1897—forty-six years of loving and devoted service. Under his spiritual guidance the influence of the congregation was greatly extended and it became the leader of the conversative movement and the exponent of historical Judaism. It was in accordance with these ideas that he founded the Jewish Theological Seminary of America.

The Congregation just before the Civil War was again compelled to seek larger quarters. The members still worshiped in the Synagogue on Cherry street, which site it had occupied since 1782. In 1859 during the presidency of Abraham Hart, it decided to remove to a more favorable location and to construct a building to accommodate the growing membership. A building committee was appointed in 1859 consisting of Abraham S. Wolf, Chairman, with Joseph L. Moss, Edward S. Mawson and Samuel Hart, in conjunction with the Board of Managers, consisting of Abraham Hart, J. Altamont Phillips, Isaac J. Phillips, L. J. Leberman and M. A. Mitchell. The site on Seventh street above Arch street was selected and John McArthur, who later became the architect of the City Hall, made the plans. On March 9, 1859, the corner stone was laid with appropriate ceremony. On May 24, 1860, the building was dedicated the Rev. Sabato Morais officiating. The cost, including the site, was $75,000.

During the Civil War, the members of the Congregation were warm supporters of the government. Dr. Morais was well known for his attitude on the slavery ques-

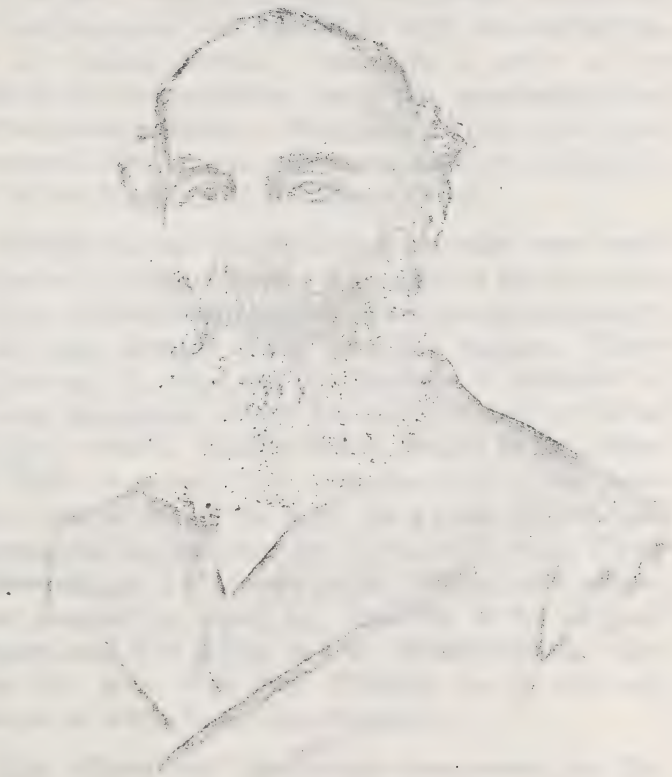
tion and he voiced his views from his pulpit. His address on the "Death of Lincoln," which has been printed, was a noteworthy eulogy on the martyred President.

In 1858, the Congregation was asked by Sir Moses Montefiore to appeal to the President of the United States for some public expressison of condemnation in the Mortara case, in which a Jewish child was forcibly abducted from its parents by the public authorities of Bologna, Italy. The two communications received by the congregation from General Lewis Cass, Secretary of State, clearly define the attitude of the United States upon questions of this character, and these official letters are among the most interesting documents in the archives of the congregation.

In 1893, during the presidency of Horace Nathans, the Congregation was informed that a trust created by Hyman Gratz in 1856 became vested in the congregation "in trust for the establishment and support of a college for the education of Jews residing in the city and county of Philadelphia."

A committee, of which Dr. S. Solis-Cohen was chairman, was appointed to devise the best means to carry out the provisions of the trust devolving upon the congregation. The report of the committee was accepted and at a special meeting of the congregation, held on February 17, 1895, rules for the government of the trust were adopted and the following were elected members of the Board of Trustees of the Gratz College: Hon. Mayer Sulzberger, Dr. Cyrus Adler, Charles J. Cohen, Moses A. Dropsie, Horace A. Nathans, David Sulzberger, Samuel M. Hyneman, Gratz Mordecai and A. M. Frechie. Moses A. Dropsie was elected President, Charles J. Cohen, Treasurer and David Sulzberger, Secretary. The fund in 1893 was worth about $130,000; it is now valued at more than $225,000.

At the last graduation exercises of the college, held on June 20, 1909, twelve students received diplomas.



SABATO MORAIS MINISTER OF THE CONGREGATION 1851-1897

The Gratz College has just erected at York and Watts streets, adjoining the synagogue, a fire-proof building, in which the future sessions of the college will be held. The Religious School of the congregation, which will serve as a school of practice for the Gratz College, will also occupy the building.

The Rev. Leon H. Elmaleh, the present minister of the Congregation, was elected in 1898, succeeding the Rev. Dr. Sabato Morais. Since 1782, a period of one hundred and twenty-seven years, the congregation has had but seven ministers. From the earliest times until the present day the form of service has been exclusively that of the Spanish and Portugese ritual.

During the last decade several attempts were made to remove to a location more accessible to the members, but they proved unsuccessful. It is to the generosity of the late Samuel Elkin and his nephew, Henry G. Freeman, Jr., that the congregation is indebted for the new synagogue which has been erected at Broad and York streets. Samuel Elkin, whose father, Abraham Elkin, was one of the early members of the synagogue, died on March 12, 1907. In a codicil to his will, he instructed his executor and residuary legatee, Henry G. Freeman, Jr., to "consult Judge Sulzberger in regard to my instructions about my donation in the name of Abraham and Eve Elkin, and be guided by him. You might also hear what Rev. Elmaleh has to say—my donation to Mikve Israel Congregation."

This clause was generously interpreted by Mr. Freeman, so as to carry out, in the fullest sense, the testator's vaguely expressed wishes. On July 19, 1907, he wrote to the Congregation offering the sum of One Hundred Thousand Dollars, of which Forty Thousand Five Hundred Dollars was to be used for the site, and Fifty-Nine Thousand Five Hundred Dollars for the building. This proposition was accepted by the Congregation. The Trustees of the Elkin-Freeman Fund

which had in charge the construction of the building, consisted of the Honorable Mayer Sulzberger, William McL. Freeman and Samuel D. Lit, in conjunction with the Consulting Building Committee consisting of Wm. Morris, Chairman, Ephraim Lederer, Louis E. Levy, Dr. Julius Wolfson, A. S. W. Rosenbach, Samuel M. Hyneman, counsellor of the congregation, with the President, Joseph E. Sulzberger, ex-officio.

At a joint meeting of the donor, Henry G. Freeman, Jr., the Trustees of the Elkin-Freeman Fund and the Consulting Building Committee, held on August 19, 1907, Messrs. Pilcher and Tachau, architects, of New York, were selected to make plans for the new synagogue.

The Architects describe the building as follows:

The Synagogue is a one story, fire-proof, limestone building in the Neo-Roman style. The Ionic order with pendant and capitals has been used to enrich the Broad Street facade.

The aim has been to adapt the elementals of the classic houses to a place of Jewish worship. The atrium, or general gathering place of the ancient fabric, is echoed in the wide vestibule or ante-chamber, from which broad stairways lead to the loggias for women.

Separating the vestibule and the auditorium, is a narrow narthex, a reminiscence of the classic narthex that connected the atrium and nave of the old basilicas. From the right and left extremeties of the narthex, steps descend to a series of rooms for the Minister, committees and small assemblies.

The Auditorium is oblong, the greatest length being in the direction of the transverse axis, and not as is usual in religious edifices, in the direction of the longitudinal axis.

In order to overcome the effect of shallowness that might be expected in such a plan, the Ark-wall has been perceptibly curved outward, and the chief color masses of the decoration have been limited to the wall surfaces between the loggias for women.

The seats for women have been so arranged, that while separated from the part of the Auditorium reserved for men, they are not secluded in a high gallery that is difficult of access. The building is heated and ventilated by a thoroughly modern system. Its dimensions are:

Auditorium ...	85x45 ft.	36 ft. in height.
Men	32x45 ft.	300 seats.
Women .	28x44 ft.	200 seats.
Vestibule	80x15 ft.	21 ft. in height.
Narthex	56x 4 ft.	14 ft. in height.

Basement:

3 Rooms for Minister and Committees each 13x14 ft.

1 Assembly Room .....45x13 ft.

LOCATION OF SYNAGOGUES OF THE CONGREGATION

Sterling Alley near Third Street, 1740-1776, (?)

Cherry Alley near Third Street, 1776-1782,

Cherry Street between Third and Fourth Streets, 1782-1825,

Cherry Street between Third and Fourth Streets, 1825-1860,

Seventh Street above Arch Street, 1860-1909,

Broad and York Streets, 1909

MINISTERS OF THE CONGREGATION

Gershom Mendez Seixas, 1780-1784,

Jacob Raphael Cohen, 1784-1811,

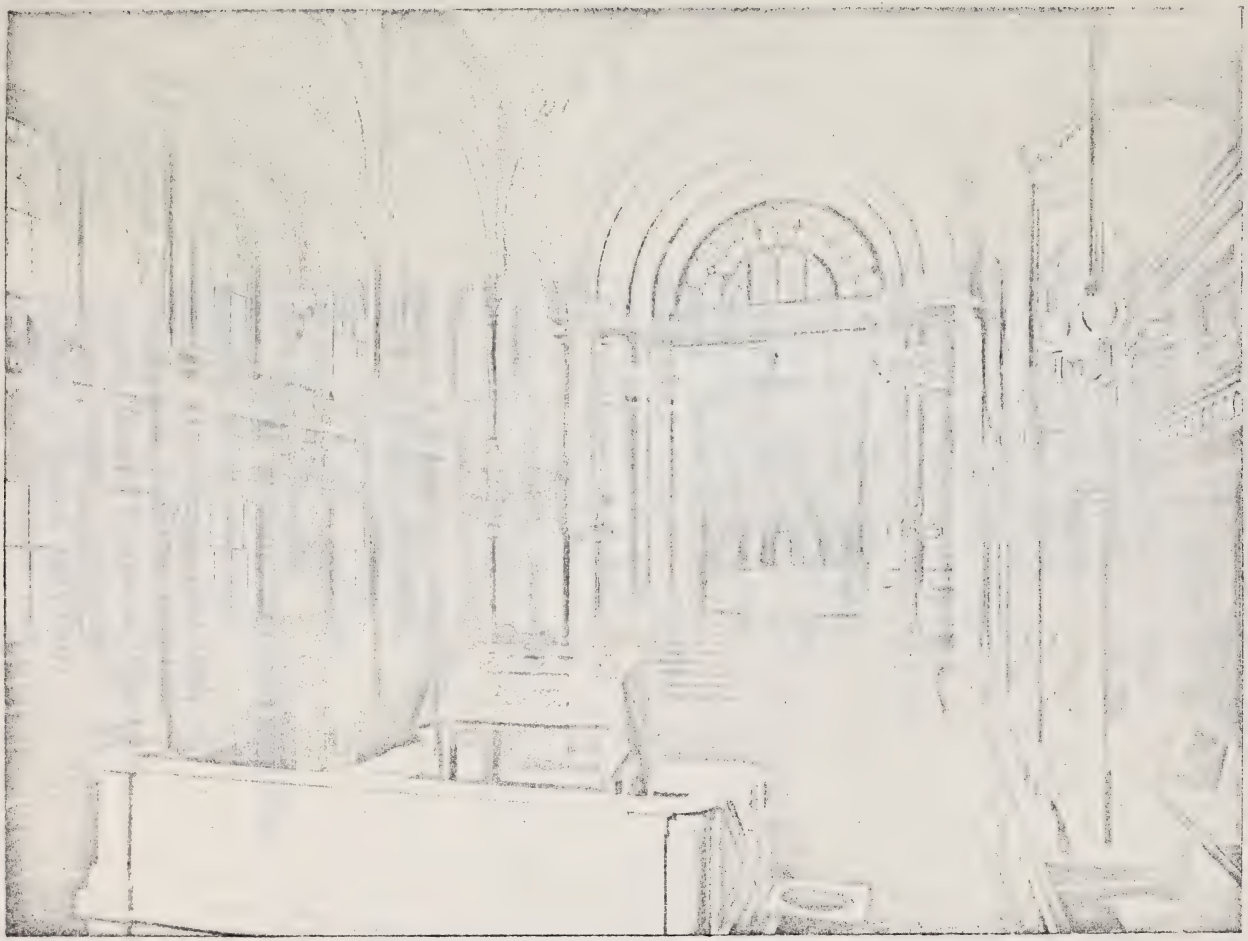
Emanuel Nunes Carvalho, 1815-1817,

Abraham Israel Keys, 1824-1828,

Isaac Leeser, 1829-1850,

Sabato Morais, 1851-1897,

Leon H. Elmaleh, 1898



INTERIOR OF THE SYNAGOGUE SEVENTH STREET ABOVE ARCH STREET

PRESIDENTS OF THE CONGREGATION

Barnard Gratz, } Before 1782.
Isaac Moses. }
Isaac Moses, 1782-1782,
Jonas Phillips, 1782-83,
Simon Nathan, 1783-84,
Michael Gratz, 1784-85,
Manuel Josephson, 1785-1791,
Benjamin Nones, 1791-1799,
Naphthali Phillips, 1799-1800,
Moses Nathan, 1800-1801,
Isaac Pesoa, 1801-1805,
Benjamin Nones, 1805-1806,
Zalegman Phillips, 1806-1807,
Isaac Pesoa, 1807-1808,
Benjamin Nones, 1808-1810,
Jacob I. Cohen, 1810-1811,
Benjamin I. Phillips, 1811-1815,
Hyman Marks, 1815-1818,
Levy Phillips, 1818-1820,
Benjamin Nones, 1820-1822,
Zalegman Phillips, 1822-1834,
Lewis Allen, 1834-1841,
Abraham Hart, 1841-1864,
Lazarus J. Leberman, 1864-1867,
Abraham Hart, 1867-1876,
Henry Cohen, 1876-1879,
Charles J. Cohen, 1879-1881,
Louis Hano, 1881-1883,
Abraham M. Frechie, 1883-1888, 1891-1892,
David H. Solis, 1892-1893,
Horace A. Nathans, 1893-1899,
Abraham M. Frechie, 1899-1900,
Samuel Morais Hyneman, 1900-1901,
William Morris, 1901-1902,
Charles J. Cohen, 1903-1907,
Joseph E. Sulzberger, 1907

PRESENT OFFICERS OF THE CONGREGATION

President, Joseph E. Sulzberger.
Vice-President, William Morris.
Treasurer, Andrew Kaas.
Corresponding Secretary, Marcus E. Lam.
Recording Secretary, Isaac Feinberg.

ADJUNTA (OR BOARD OF DIRECTORS)

Hon. Mayer Sulzberger,
Dr. A. S. W. Rosenbach,
Samuel Morais Hyneman,
Jules E. Mastbaum,
Louis E. Levy,
Samuel D. Lit.

MINISTER

Reverend Leon H. Elmaleh.

MIKVE ISRAEL ASSOCIATION

(Organized 1892.)

President, Miss Mary M. Cohen.
Honorary President, Rev. Leon H. Elmaleh.
Vice-President, Miss Rebecca Rosenbach.
Secretary, Miss Elinor Solis-Cohen.
Treasurer, Alfred B. Levy.

ALUMNI OF THE RELIGIOUS SCHOOL.

President, Lionel Levy.

THE GRATZ COLLEGE

TRUSTEES

President, EPHRAIM LEDERER,

Secretary, WILLIAM MORRIS,

Treasurer, SAMUEL MORAIS HYNEMAN,

DR. CYRUS ADLER,

HON. MAYER SULZBERGER,

SAMUEL D. LIT,

DR. SOLOMON SOLIS-COHEN,

DR. MELVIN M. FRANKLIN,

CHARLES J. COHEN.

Assistant Secretary, DR. A. S. W. ROSENBACH.

FACULTY

Principal, REV. HENRY M. SPEAKER,

ARTHUR A. DEMBITZ, A. M.,

ISAAC HUSIK, PH. D.,

JULIUS H. GREENSTONE, PH. D.,

Superintendent School of Practice, RAPHAEL H. MELAMED.

President Alumni Association, MISS JUDITH GOEPP.

TRUSTEES OF THE ELKIN-FREEMAN FUND

Hon. Mayer Sulzberger,

William McL. Freeman,

Samuel D. Lit.

CONSULTING BUILDING COMMITTEE

Chairman, William Morris,

Samuel Morais Hyneman,

Ephraim Lederer,

Louis E. Levy,

Dr. Julius Wolfson,

Dr. A. S. W. Rosenbach,

Joseph E. Sulzberger (ex-officio).

COMMITTEE ON DEDICATION.

Chairman, Dr. Cyrus Adler,

Joseph E. Sulzberger (ex-officio),

Rev. Leon H. Elmaleh,

Hon. Mayer Sulzberger,

Dr. A. S. W. Rosenbach,

Sol D. Benoliel.

The chanting will be led by the choir of the Spanish and Portugese Congregation Shearith Israel, of New York City, under the leadership of Mr. Leon M. Kramer. The services of the choir are generously tendered by the officers of the Congregation Shearith Israel for the occasion.

The instrumental music will be under the direction of Mr. Nathan L. Frey.

him; without beginning, and without end, and to him alone appertain power and dominion. Without comparison, without similitude; without change or mutability. Without conjunction, without division of parts; great is his power and might. He is my God, and my living Redeemer, and the Rock of my portion in the day of distress. He also is my Standard, and my Refuge; the portion of my cup when I call. Into his hands do I commit my spirit, when I sleep, and when I awake. And with my spirit, my body also; for the Lord is for me, and I will not fear.

PRAYER

RABBI B. L. LEVINTHAL

בְּלִי רֵאשִׁית בְּלִי תַכְלִית · וְלוֹ הָעוֹ וְהַמִּשְׂרָה :
בְּלִי עֲרֵךְ בְּלִי דִמְיוֹן · בְּלִי שִׁנּוּי וְהַתְּמוּרָה :
בְּלִי חִבּוּר בְּלִי פֵּרוּד · גְּדוֹל כֹּחַ וְהַגְּבוּרָה :
וְהוּא אֵלִי וְחַי גּוֹאֲלִי · וְצוּר חֶבְלִי בְּיוֹם צָרָה :
וְהוּא נִסִּי וּמָנוֹסִי · מְנַת כּוֹסִי בְּיוֹם אֶקְרָא :
בְּיָדוֹ אַפְקִיד רוּחִי · בְּעֵת אִישַׁן וְאָעִירָה :
וְעִם רוּחִי גְּוִיָּתִי · אֲדֹנָי לִי וְלֹא אִירָא :

תפלה

everything speaketh of his glory. The Lord sat enthroned at the flood; yea, the Lord will sit as King forever. The Lord will give strength unto his people; the Lord will bless his people with peace.

O return unto thy dwelling, and reside in thy temple; for every mouth and tongue, shall ascribe honour and glory to thy kingdom. "And when the ark rested, he said, Restore, O Lord! tranquility to the many thousands of Israel. Cause thou us, O Lord! to return unto thee, and we shall return; renew our days as of old."

ADDRESS

Reverend Dr. H. Pereira Mendes

Psalm 150.

Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the harmonious cymbals; praise him upon the high-sounding cymbals. Let every thing that hath breath, praise the Lord. Praise ye the Lord.

ADDRESS

Reverend Leon Elmaleh

O Lord of the universe, who reigned before anything formed was created,—at the time that all was finished according to his pleasure, then was his name proclaimed King. And after all things shall have ceased to exist, he alone will reign tremendous. For he ever was, is now, and will eternally exist in glory. And he is One, nor is there a second, to be compared, or associated with

אֲיָלוֹת · וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ · כֻּלּוֹ אֹמֵר כָּבוֹד :
יְיָ לַמַּבּוּל יָשָׁב · וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם : יְיָ עֹז לְעַמּוֹ
יִתֵּן · יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם :

שׁוּבָה לִמְעוֹנְךָ · וּשְׁכֹן בְּבֵית מַאֲוַיְךָ · כִּי כָל־
פֶּה וְכָל־לָשׁוֹן יִתְּנוּ הוֹד וְהָדָר לְמַלְכוּתְךָ : וּבְנֻחָה
יֹאמַר · שׁוּבָה יְיָ · רִבְבוֹת אַלְפֵי יִשְׂרָאֵל : הֲשִׁיבֵנוּ
יְיָ אֵלֶיךָ וְנָשׁוּבָה · חַדֵּשׁ יָמֵינוּ כְּקֶדֶם :

דרוש

תהלים ק"נ

הַלְלוּיָהּ · הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ :
הַלְלוּהוּ בִּגְבוּרֹתָיו · הַלְלוּהוּ כְּרֹב גֻּדְלוֹ : הַלְלוּהוּ
בְּתֵקַע שׁוֹפָר · הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר : הַלְלוּהוּ בְּתֹף
וּמָחוֹל · הַלְלוּהוּ בְּמִנִּים וְעֻגָּב : הַלְלוּהוּ בְּצִלְצְלֵי־
שָׁמַע · הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה : כֹּל הַנְּשָׁמָה
תְּהַלֵּל יָהּ · הַלְלוּיָהּ :

דרוש

אֲדוֹן עוֹלָם אֲשֶׁר מָלָךְ · בְּטֶרֶם כָּל־יְצִיר נִבְרָא :
לְעֵת נַעֲשָׂה כְּחֶפְצוֹ כֹּל · אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא :
וְאַחֲרֵי כִּכְלוֹת הַכֹּל · לְבַדּוֹ יִמְלוֹךְ נוֹרָא :
וְהוּא הָיָה · וְהוּא הֹוֶה · וְהוּא יִהְיֶה בְּתִפְאָרָה :
וְהוּא אֶחָד וְאֵין שֵׁנִי · לְהַמְשִׁילוֹ לְהַחְבִּירָה :

break the yoke of the nations from off your neck; and fulfil in you what is written, "The Lord God of your fathers make ye a thousand times as many as ye are, and bless ye as he hath promised you."

Which God in his infinite mercy grant, and let us say, Amen.

MEMORIAL PRAYERS.

ABRAHAM ELKIN

EVE ELKIN

SAMUEL ELKIN

FORMER MINISTERS OF THE CONGREGATION

Hear, O Israel! the Lord our God, the Lord is one! The Lord, he is God! The Lord, he is God! The Lord reigneth; the Lord hath reigned. The Lord shall reign for ever and ever!

SEVENTH CIRCUIT.

The Lord shall reign for ever; even thy God, O Zion! unto all generations. Hallelujah.

Psalm 29.

A PSALM OF DAVID.—Ascribe unto the Lord, O ye sons of the mighty, ascribe unto the Lord glory and might. Ascribe unto the Lord the glory due to his name; worship the Lord in his glorious sanctuary. The voice of the Lord is upon the waters. The God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh in pieces the cedars; yea, the Lord shivereth the cedars of Lebanon. He also maketh them skip like a calf: the mountains of Lebanon and Shiryon, like a young Reëm. The voice of the Lord splitteth flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord causeth the wild deer to start, and maketh bare the forests; and in his temple

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הַגּוֹיִם מֵעַל צָרֶיכֶם · וְיַקִּים בָּכֶם מִקְרָא שֶׁכָּתוּב ·
יְיָ אֱלֹהֵי אֲבוֹתֵיכֶם יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים ·
וִיבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם :

וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן :

השכבות

הגביר אברהם אלקין וחוה אשתו
ובנם שמואל: והזנים של ק"ק
מקוה ישראל

שְׁמַע יִשְׂרָאֵל · יְיָ אֱלֹהֵינוּ · יְיָ אֶחָד :
יְיָ הוּא הָאֱלֹהִים · יְיָ הוּא הָאֱלֹהִים :
יְיָ מֶלֶךְ · יְיָ מָלָךְ · יְיָ יִמְלֹךְ לְעֹלָם וָעֶד :

הקפה ז

יִמְלֹךְ יְיָ לְעוֹלָם · אֱלֹהַיִךְ צִיּוֹן · לְדֹר וָדֹר הַלְלוּיָהּ :

תהלים כ"ט

מִזְמוֹר לְדָוִד · הָבוּ לַיְיָ בְּנֵי אֵלִים · הָבוּ לַיְיָ
כָּבוֹד וָעֹז : הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ · הִשְׁתַּחֲווּ לַיְיָ
בְּהַדְרַת־קֹדֶשׁ : קוֹל יְיָ עַל הַמָּיִם · אֵל־הַכָּבוֹד
הִרְעִים יְיָ עַל מַיִם רַבִּים : קוֹל־יְיָ בַּכֹּחַ · קוֹל
יְיָ בֶּהָדָר : קוֹל יְיָ שֹׁבֵר אֲרָזִים · וַיְשַׁבֵּר יְיָ אֶת־
אַרְזֵי הַלְּבָנוֹן : וַיַּרְקִידֵם כְּמוֹ־עֵגֶל · לְבָנוֹן וְשִׂרְיוֹן
כְּמוֹ בֶן־רְאֵמִים : קוֹל־יְיָ חֹצֵב לַהֲבוֹת אֵשׁ : קוֹל
יְיָ יָחִיל מִדְבָּר · יָחִיל יְיָ מִדְבַּר קָדֵשׁ : קוֹל יְיָ יְחוֹלֵל

PRAYER FOR THE GOVERNMENT

May he who granteth deliverance unto nations, and understanding unto their leaders; whose kingdom is an everlasting kingdom; who delivered his servant David from the destructive sword; who maketh a way in the sea, and a path in the mighty waters; bless, preserve, guard, and assist the President and Vice-President of the United States; the Senate and House of Representatives; the Governor of this Commonwealth, the members of the Legislature, the Mayor and constituted authorities of this City. May the Supreme King of kings through his infinite mercy preserve them, and grant them life, and deliver them from all manner of trouble and danger. May the Supreme King of kings through his infinite mercy inspire them and all their counsellors and officers with good will toward us, and all Israel our brethren. In their days and in ours may Judah be saved, and Israel dwell securely; and may the redeemer come to Zion. May this be the will of God, and let us say, Amen.

PRAYER FOR THE CONGREGATION

May he who blessed our ancestors, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon; and all the holy and pure congregations; bless this holy congregation, both great and small, them, their children, wives and disciples. May the Supreme King of the universe bless and purify you, and hearken to the voice of your supplication, redeem and deliver you from all manner of trouble and distress. May the word of the Lord support and shield you; and may he spread his pavilion of peace over you, and implant among you brotherly love, peace, and friendship. May he remove from among you all manner of causeless enmity, and

הַנּוֹתֵן הַצָּלָה לְלֵאוּמִים וּתְבוּנָה לְמַנְהִיגֵיהֶם
וּמַלְכוּתוֹ מַלְכוּת כָּל־עוֹלָמִים : הַפּוֹצֶה אֶת דָּוִד
עַבְדּוֹ · מֵחֶרֶב רָעָה : הַנּוֹתֵן בַּיָּם דַּרְכּוֹ · וּבְמַיִם
עַזִּים נְתִיבָה : הוּא יְבָרֵךְ · וְיִשְׁמוֹר · וְיַנְצוֹר ·
וְיַעֲזוֹר · אֶת כָּל־שָׂרֵי הַמְּדִינוֹת הָאֵלּוּ : מֶלֶךְ מַלְכֵי
הַמְּלָכִים בְּרַחֲמָיו · יִשְׁמְרֵם · וְיַחֲיֵם · וּמִכָּל־צָרָה
וָנֶגֶף יַצִּילֵם : מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו · יִתֵּן
בְּלִבָּם וּבְלֵב כָּל־יוֹעֲצֵיהֶם וְשָׂרֵיהֶם · רַחֲמָנוּת לַעֲשׂוֹת
טוֹבָה עִמָּנוּ · וְעִם כָּל־יִשְׂרָאֵל אַחֵינוּ : בְּיָמֵיהֶם
וּבְיָמֵינוּ תִּוָּשַׁע יְהוּדָה · וְיִשְׂרָאֵל יִשְׁכּוֹן לָבֶטַח · וּבָא
לְצִיּוֹן גּוֹאֵל · וְכֵן יְהִי רָצוֹן · וְנֹאמַר אָמֵן :

ברכה לקהל

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ · אַבְרָהָם יִצְחָק וְיַעֲקֹב ·
מֹשֶׁה וְאַהֲרֹן · וְדָוִד וּשְׁלֹמֹה · וְכָל־הַקְּהִלּוֹת · הַקְּדוֹשׁוֹת
וְהַטְּהוֹרוֹת · הוּא יְבָרֵךְ אֶת כָּל־הַקָּהָל הַקָּדוֹשׁ
הַזֶּה · גְּדוֹלִים וּקְטַנִּים · הֵם · וּבְנֵיהֶם · וּנְשֵׁיהֶם ·
וְתַלְמִידֵיהֶם : מַלְכָּא דְעָלְמָא הוּא יְבָרֵךְ יַתְכוֹן ·
וְיַזְכֶּה יַתְכוֹן · וְיִשְׁמַע בְּקַל צְלוֹתְכוֹן · תִּתְפָּרְקוּן
וְתִשְׁתֵּזְבוּן מִכָּל־צָרָה וַעֲקָתָא וְיֵהֵא מֵימְרָא דַיָּי
בְּסַעֲדְכֶם · וְיָגֵן בַּעֲדְכֶם · וְיִפְרוֹשׂ סֻכַּת שְׁלוֹמוֹ
עֲלֵיכֶם · וְיִטַּע בֵּינֵיכֶם אַהֲבָה · וְאַחֲוָה · שָׁלוֹם ·
וְרֵעוּת · וְיַכְלִיל שִׂנְאַת חִנָּם מִבֵּינֵיכֶם · וְיִשְׁבּוֹר עוֹל

nations shall praise thee, O God! all nations shall praise thee. Then shall the earth yield her increase; and God, even our God, shall bless us. God shall bless us, and all the most distant parts of the earth shall fear him.

FIFTH CIRCUIT.

Psalm 100.

A PSALM OF THANKSGIVING.—Shout unto the Lord, all inhabitants of the earth. Serve the Lord with gladness. Come into his presence with a song. Know ye that the Lord is God alone; it is he who hath made us, and his we are—his people, and the sheep of his pasture. Enter ye his gates with thanksgiving, and his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations.

SIXTH CIRCUIT.

Psalm 122.

A SONG OF DEGREES OF DAVID.—I rejoiced when they said unto me, Let us go into the house of the Lord. Our feet stood within thy gates, O Jerusalem, Jerusalem! who art built as a city of assemblage. Whither the tribes go up, the tribes of the Lord, a testimony unto Israel, for them to give thanks unto the name of the Lord. For there thrones of judgment are set; thrones for the house of David. Pray for the peace of Jerusalem; they that love thee shall prosper. May there be peace within thy walls, and prosperity within thy palaces! For the sake of my brethren and friends, I will now say, Peace be within thee. For the sake of the house of the Lord, our God! will I seek thy good.

עַמִּים ׀ אֱלֹהִים · יוֹדוּךָ עַמִּים כֻּלָּם : אֶרֶץ נָתְנָה
יְבוּלָהּ · יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ : יְבָרְכֵנוּ אֱלֹהִים ·
וְיִירְאוּ אוֹתוֹ כָּל־אַפְסֵי־אָרֶץ :

הקפה ה

תהלים ק׳

מִזְמוֹר לְתוֹדָה · הָרִיעוּ לַיְיָ כָּל־הָאָרֶץ : עִבְדוּ אֶת־
יְיָ בְּשִׂמְחָה · בֹּאוּ לְפָנָיו בִּרְנָנָה : דְּעוּ כִּי־יְיָ הוּא
אֱלֹהִים · הוּא עָשָׂנוּ וְלוֹ אֲנַחְנוּ · עַמּוֹ וְצֹאן מַרְעִיתוֹ :
בֹּאוּ שְׁעָרָיו בְּתוֹדָה · חֲצֵרֹתָיו בִּתְהִלָּה · הוֹדוּ לוֹ
בָּרְכוּ שְׁמוֹ : כִּי־טוֹב יְיָ לְעוֹלָם חַסְדּוֹ · וְעַד־דּוֹר
וָדוֹר אֱמוּנָתוֹ :

הקפה ו

תהלים קכ״ב

שִׁיר הַמַּעֲלוֹת לְדָוִד · שָׂמַחְתִּי בְּאֹמְרִים לִי · בֵּית
יְיָ נֵלֵךְ : עֹמְדוֹת הָיוּ רַגְלֵינוּ · בִּשְׁעָרַיִךְ יְרוּשָׁלִָם :
יְרוּשָׁלִַם הַבְּנוּיָה · כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו שֶׁשָּׁם
עָלוּ שְׁבָטִים שִׁבְטֵי־יָהּ · עֵדוּת לְיִשְׂרָאֵל · לְהוֹדוֹת
לְשֵׁם יְיָ : כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט · כִּסְאוֹת
לְבֵית דָּוִד : שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלִָם · יִשְׁלָיוּ אֹהֲבָיִךְ :
יְהִי־שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ : לְמַעַן אַחַי
וְרֵעָי · אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ : לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ ·
אֲבַקְשָׁה טוֹב לָךְ :

THIRD CIRCUIT.

Psalm 30.

A PSALM AND SONG, AT THE DEDICATION OF THE HOUSE OF DAVID.

I will extol thee, O Lord! for thou hast lifted me up, and hast not suffered my foes to rejoice over me. O Lord, my God! I cried unto thee, and thou hast healed me. O Lord! thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye that venerate him, and give thanks to his holy name. For his anger is momentary, but in his favor is life: weeping may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. I cried to thee, O Lord! and unto thee, O Lord! I made supplication. What avail is there in my blood, when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth? Hear, O Lord! and be gracious unto me: O Lord! be thou my help. Thou hast turned my mourning into dancing: thou hast put off my sackcloth from me, and girded me with gladness. To the end that my glorious triumphant soul may sing praise to thee, without ceasing. O Lord, my God! I will give thanks unto thee for ever.

FOURTH CIRCUIT.

Psalm 67.

TO THE CHIEF MUSICIAN ON NEGINOTH, A PSALM OR SONG.

May God be gracious unto us, and bless us: may He cause his countenance to shine upon us. Selah. That thy name may be known upon earth, and thy salvation among all nations. All nations shall praise thee, O God! all nations shall praise thee. O let the people be glad and sing for joy: for thou shalt judge the nations righteously, and govern the people of the earth. Selah. All

הקפה ג

תהלים ל׳

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד : אֲרוֹמִמְךָ יְיָ כִּי
דִלִּיתָנִי · וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי : יְיָ אֱלֹהַי שִׁוַּעְתִּי אֵלֶיךָ
וַתִּרְפָּאֵנִי : יְיָ הֶעֱלִיתָ מִן שְׁאוֹל נַפְשִׁי · חִיִּיתָנִי
מִיָּרְדִי־בוֹר : זַמְּרוּ לַיְיָ חֲסִידָיו וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ :
כִּי רֶגַע בְּאַפּוֹ חַיִּים בִּרְצוֹנוֹ · בָּעֶרֶב יָלִין בֶּכִי ·
וְלַבֹּקֶר רִנָּה : וַאֲנִי אָמַרְתִּי בְשַׁלְוִי · בַּל־אֶמּוֹט לְעוֹלָם :
יְיָ בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז · הִסְתַּרְתָּ פָּנֶיךָ
הָיִיתִי נִבְהָל : אֵלֶיךָ יְיָ אֶקְרָא · וְאֶל־יְיָ אֶתְחַנָּן :
מַה־בֶּצַע בְּדָמִי · בְּרִדְתִּי אֶל שָׁחַת · הֲיוֹדְךָ עָפָר ·
הֲיַגִּיד אֲמִתֶּךָ : שְׁמַע־יְיָ וְחָנֵּנִי · יְיָ הֱיֵה־עֹזֵר לִי :
הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי · פִּתַּחְתָּ שַׂקִּי · וַתְּאַזְּרֵנִי
שִׂמְחָה : לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם · יְיָ אֱלֹהַי
לְעוֹלָם אוֹדֶךָּ :

הקפה ד

תהלים ס״ז

לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר : אֱלֹהִים יְחָנֵּנוּ
וִיבָרְכֵנוּ · יָאֵר פָּנָיו אִתָּנוּ סֶלָה : לָדַעַת בָּאָרֶץ
דַּרְכֶּךָ · בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ : יוֹדוּךָ עַמִּים ו אֱלֹהִים ·
יוֹדוּךָ עַמִּים כֻּלָּם : יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים · כִּי־תִשְׁפֹּט
עַמִּים מִישֹׁר · וּלְאֻמִּים בָּאָרֶץ תַּנְחֵם סֶלָה : יוֹדוּךָ

miracles that he hath done, his wonders and the judgments of his mouth. O ye the seed of Israel, his servant; the children of Jacob, his chosen people. He is the Lord, our God: his judgments are in all the earth. Remember ye his covenant for ever; the word which he commanded to a thousand generations. Which he covenanted with Abraham, and likewise his oath unto Isaac. And he confirmed the same to Jacob for a statute, to Israel for an everlasting covenant. Saying, Unto thee will I give the land of Canaan, the portion of your inheritance. Whilst ye were but few in number, yea, very few, and strangers in the land. When they went from one nation to another, from one kingdom to another people, he suffered no man to oppress them: yea, he reproved kings for their sake, saying, Touch not my anointed, and do my prophets no harm. Let all the earth sing unto the Lord; proclaim his salvation from day to day. Declare his glory among the nations, his wonders among all people. For the Lord is great, and exalted in praise; and he is fearful above all gods. For all the gods of the nations are idols; but the Lord hath made the heavens. Honour and majesty are in his presence; strength and gladness are in his place. Ascribe unto the Lord, O ye families of the nations, ascribe unto the Lord glory and might. Ascribe unto the Lord the glory due unto his name; bring an offering, and come into his presence; worship the Lord in the glorious sanctuary. Let all the earth tremble before him, who hath fixed the foundations of the world, that it might not be moved. Let the heavens rejoice, and the earth be glad: and they shall say among the nations, The Lord reigneth. Let the sea, and its full domains, roar; let the field, and all that is therein, rejoice. Then shall the trees of the wood shout, because of the presence of the Lord, when he cometh to judge the earth. O give thanks unto the Lord, for he is good; because his mercy endureth for ever.

בְּרִיתוֹ · דָּבָר צִוָּה לְאֶלֶף דּוֹר : אֲשֶׁר כָּרַת אֶת־
אַבְרָהָם · וּשְׁבוּעָתוֹ לְיִצְחָק : וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק ·
לְיִשְׂרָאֵל בְּרִית עוֹלָם : לֵאמֹר לְךָ אֶתֵּן אֶרֶץ־כְּנָעַן ·
חֶבֶל נַחֲלַתְכֶם : בִּהְיוֹתְכֶם מְתֵי מִסְפָּר · כִּמְעַט וְגָרִים
בָּהּ : וַיִּתְהַלְּכוּ מִגּוֹי אֶל־גּוֹי · וּמִמַּמְלָכָה אֶל־עַם אַחֵר :
לֹא־הִנִּיחַ לְאִישׁ לְעָשְׁקָם · וַיּוֹכַח עֲלֵיהֶם מְלָכִים : אַל־
תִּגְּעוּ בִּמְשִׁיחָי · וּבִנְבִיאַי אַל־תָּרֵעוּ : שִׁירוּ לַיְיָ כָּל־
הָאָרֶץ · בַּשְּׂרוּ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ : סַפְּרוּ בַגּוֹיִם אֶת־
כְּבוֹדוֹ · בְּכָל־הָעַמִּים נִפְלְאֹתָיו : כִּי גָדוֹל יְיָ וּמְהֻלָּל
מְאֹד · וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים : כִּי כָּל־אֱלֹהֵי
הָעַמִּים אֱלִילִים · וַיְיָ שָׁמַיִם עָשָׂה : הוֹד וְהָדָר
לְפָנָיו · עֹז וְחֶדְוָה בִּמְקֹמוֹ : הָבוּ לַיְיָ מִשְׁפְּחוֹת עַמִּים ·
הָבוּ לַיְיָ כָּבוֹד וָעֹז : הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ · שְׂאוּ
מִנְחָה וּבֹאוּ לְפָנָיו · הִשְׁתַּחֲוּ לַיְיָ בְּהַדְרַת־קֹדֶשׁ :
חִילוּ מִלְּפָנָיו כָּל הָאָרֶץ · אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט :
יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ · וְיֹאמְרוּ בַגּוֹיִם יְיָ
מָלָךְ : יִרְעַם הַיָּם וּמְלוֹאוֹ · יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־
בּוֹ : אָז יְרַנְּנוּ עֲצֵי הַיָּעַר · מִלִּפְנֵי יְיָ כִּי־בָא לִשְׁפּוֹט
אֶת־הָאָרֶץ : הוֹדוּ לַיְיָ כִּי טוֹב · כִּי לְעוֹלָם חַסְדּוֹ :

MINISTER.

Open for me the gates of righteousness, that I may enter through them, to praise the Lord.

PRESIDENT AND CHOIR.

This is the gate of the Lord, into which the righteous shall enter.

FIRST CIRCUIT.

Psalm 118 Verses 26-29.

Blessed be he who cometh in the name of the Lord; we bless you from the house of the Lord. The Lord is God, he giveth us light; bring hither the sacrifice bound with myrtles, even to the horns of the altar. Thou art my God! and I will thank thee; my God! I will extol thee. Give thanks unto the Lord, for he is good; for his mercy endureth for ever.

LIGHTING THE PERPETUAL LAMP BY CHARLES J. COHEN, ESQ.

Blessed art thou, O Lord, our God! King of the Universe, who hast caused us to be preserved, and permitted us to enjoy this season.

SECOND CIRCUIT.

I Chronicles XVI 8-34

O give thanks unto the Lord; call on his holy name; make known his deeds among the people. Sing, and chant hymns unto him: proclaim ye all his wondrous works. Glory in his holy name; let the heart of them rejoice who seek the Lord. Seek ye the Lord, and his strength; seek his favor ever more. Remember his

חזן

פִּתְחוּ לִי שַׁעֲרֵי־צֶדֶק · אָבֹא־בָם אוֹדֶה יָהּ :

פרנס ומשוררים

זֶה הַשַּׁעַר לַיְיָ · צַדִּיקִים יָבֹאוּ בוֹ :

הקפה א

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ · בֵּרַכְנוּכֶם מִבֵּית יְיָ : אֵל יְיָ וַיָּאֶר לָנוּ · אִסְרוּ־חַג בַּעֲבֹתִים · עַד־קַרְנוֹת הַמִּזְבֵּחַ : אֵלִי אַתָּה וְאוֹדֶךָּ · אֱלֹהַי אֲרוֹמְמֶךָּ : הוֹדוּ לַיְיָ כִּי־טוֹב · כִּי לְעוֹלָם חַסְדּוֹ :

הדלק נר תמיד

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה :

הקפה ב

דברי הימים א׳ ט״ז ח—לד

הוֹדוּ לַיְיָ קְרְאוּ בִשְׁמוֹ · הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו : שִׁירוּ־לוֹ זַמְּרוּ־לוֹ · שִׂיחוּ בְּכָל־נִפְלְאֹתָיו : הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ · יִשְׂמַח לֵב מְבַקְשֵׁי יְיָ : דִּרְשׁוּ יְיָ וְעֻזּוֹ · בַּקְּשׁוּ פָנָיו תָּמִיד : זִכְרוּ נִפְלְאֹתָיו אֲשֶׁר־עָשָׂה · מֹפְתָיו וּמִשְׁפְּטֵי־פִיהוּ : זֶרַע יִשְׂרָאֵל עַבְדּוֹ · בְּנֵי יַעֲקֹב בְּחִירָיו : הוּא יְיָ אֱלֹהֵינוּ · בְּכָל־הָאָרֶץ מִשְׁפָּטָיו : זִכְרוּ לְעוֹלָם

FORM OF SERVICE FOR THE DEDICATION OF THE NEW SYNAGOGUE OF THE CONGREGATION MIKVE ISRAEL
ELUL 29 5669 SEPTEMBER 14 1909

In Memory of
ABRAHAM ELKIN and EVE his wife
This House of Prayer
was erected by their grandson
HENRY G. FREEMAN JR.
in fulfilment of the pious wish of his uncle
SAMUEL ELKIN
1909

לזכרון
הנביר אברהם אלקין וחוה אשתו מ׳ר
בית תפלה זה
הקים נכדם הנרי ג׳ פרימאן
לקים צויאת דודו
הבחור הישיש שמואל בר אברהם ז׳ל
תרסט

אלה

המזמורים והפסוקים

לחנוכת בית הכנסת

של

ק"ק מקוה ישראל

פה פילאדילפיא יע"א כ"ט לחדש אלול

בשנת וה' השער ליי צדיקים יבאו בו לפ"ק

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